HARAMBEE NEWS

VOL. I No. 3 P.O. Box 2500 Lincoln, Neb. 68502 Aug. 15, '79

HARAMBEE ADOPTS NGUZO SABA(7 Principles)

At the July 23rd. Harambee general membership meeting it was moved that we accept into our organizational philosophy the seven principles of Kawaida. Discussion on the proposal was intense and reflective of the varying ideologies of the membership. The motion did pass. And it is hoped that the adoption of these principles will serve to give us an even greater sense of direction and purpose.

The principles are: UMOJA(oo moh' jah) Unity - To strive for and maintain unity in the family, community, nation, and race.

KUJICHAGULIA(koo' gee cha goo lee ah) Self-Determination - To define ourselves, name ourselves, and speak for ourselves instead of being defined and spoken for by others.

UJIMA(oo jee' mah) Collective work and Responsibility - To build and maintain our community together and to make our brothers' and sisters' problems our problems and to solve them together.

UJAMAA(oo jah maa') Cooperative economics and familyhood - To build and maintain our own stores, shops, and other businesses and to profit from them together.

NIA(nee' ah) Purpose - To make as our collective vocation the building and developing of our community in order to restore our people to their traditional greatness.

KUUMBA(koo oom' bah) Creativity - To do always as much as we can in the way we can in order to leave our community more beautiful and beneficial than when we inherited it.

IMANI(ee mah' nee) Faith - To believe with all our hearts in our parents, our teachers, our leaders, our people, and the righteousness and victory of our struggle.

SOMETHING TO CONSIDER

A man who fails to pursue self-knowledge is and remains a danger to society; for he will tend to misunderstand everything that other people say or do and remain blissfully unaware of the significance of many of the things he does himself.

John Joseph

NETV MUZZLES BLACK POETS

"Unbeknownst to many, the midwest, and the plains in pa rticular, has a key role in the development of black literature. Such important black literary figures as James Emanuel, Melvin B. Tolson, Oscar Micheaux, and Malcolm X hail from this region. Is there a midwestern black literary tradition? This two segment lesson explores this and other questions through the presentation and discussion of contemporary midwestern poets."

The above is taken from the 77-78 NETCHE catalog and is part of the description of the NETV(ch. 12) program, "Black Poetry In The Midwest," which features the poetry of David Rice(Nebraska), Inua Fuller(Illinois), and Ben Franklin Gardner(deceased, from Iowa). If you are wondering why you have not seen this program, don't kick your television. The station is having a picture trouble of sorts. "Black Poetry in the Midwest"was taped and produced by NETV in June of 1977 and has not been aired to this date. And the station has received a number of inquiries as to why the program has not been broadcast.

Earlier this year, the Third World Coalition of Minority Artists, in cooperation with members of the University of Nebraska at Omaha Black Studies Dept., secured a tape of the program and subsequently determined that an investigation of Ch. 12's failure to broadcast "Black Poetry in the

(Cont. on page 3)

BLACK FOLKS AND THE ELECTORAL PROCESS

(continued from p. 2)

we could, for the first time in the history of our existence in the United States, feel the life-giving fluid of oneness. And it is this kind of elixer which is a prerequisite for the liberation of a people.

David L. Rice

NETV MUZZLES BLACK POETS

Midwest" was warranted. The chairman of the Third World Coalition wrote a letter of inquiry to the station and received a response, which said, in part: "When the television program featuring Mr. David Rice was produced for the Nebraska ETV Council for Higher Education, the Programming Department of the Nebraska ETV Network previewed the tape and decided not to give it an on-air broadcast. We made this decision because in our judgement the language used in the program is excessively harsh and would be considered extremely offensive by the majority of the people who live in Nebraska."

Surely the station is to be commended for its uncanny ability to speak for and predict the reaction of the "majority of the people who live in Nebraska." And it is amazing that the station has been able to titillate its viewers with nudity, sexually suggestive and/or graphic language, and sexually provocative physical contact through such programs as "Glittering Prizes," "I, Claudius," "The Un-Common Women," "The Steambath," etc. while being able to know beforehand that the "majority of the people who live in Nebraska" would not consider these programs to be "extremely offensive." We, the television-viewing public in the state of Nebraska, should be most pleased that the good people at NETV are so ready and willing to relieve us of the burden of deciding for ourselves what programs we consider offensive.

David L. Rice

. . . . . .
. Do you think this publication is worth reading? Write us and let us know, and enclose a money order for an amount you deem appropriate. The newsletter is going to have to begin to be supported by its readers in order to continue to be published.
. . . . . .

ON PAN-AFRICANISM

(The following excerpts are taken from an article, "Pan-Africanism Makes Transition," by Boa Amponsem which appeared in a recent issue of The Guardian.)

"'The Pan-African movement was born, historically, to promote freedom and justice for black men and women. It was led by the logic of that demand to struggle against colonialism, oppression, and racialism. That, in its turn, requires the unity of Africans including those people of African descent outside of Africa.'"

"A number of factors have contributed to the decline in Pan-Africanism as the banner of the African peoples' international front against imperialism and racism. These include: the entrenchment and consolidation of neocolonialism in most African and Caribbean countries; the disarray of the Black liberation movement in the U.S. in the face of resurging racism, rightism, and anti-communism; and the dizzying crisis of capitalism in the imperialist centers."

"The recognition of the special role of racism in the political subjugation and economic exploitation of African peoples is a unifying factor. And the liberation of the continent has always been held as the linchpin, the most decisive factor in the ultimate liberation of all African peoples."

"Two main lines historically permeating the movement...'emigration' and 'internationalist'...Emigration: the establishment of a 'Great African Republic' as the sole means of liberation from racism-not necessarily from capitalism; Internationalist: 'Africa should be redeemed, and Africa will be redeemed, butthe main work of its redemption must be accomplished by the Africans themselves. Their blood brothers in this country(U.S.) can aid them more effectively by fighting out their own destiny in America than they can by embarking upon a crusade.'"

.....

The emigrationist perspective is generally associated with Marcus Garvey, while the internationalist view is associated with W.E.B. Dubois.

Mashairi funguwani/Poets: open the riddle

WILL-POWER

Wonder what does life have to offer
upon my departure from here;

Wonder if I'll be accepted by my friends,
relatives, and peers;

Is it possible to forget
after being so thoughtful,
is it possible to forgive
after being treated so awful;

Like most of us
who have been rejected in our day,
we must forgive and seek a better way;

Life is to be lived, loved, and cherished,
though sometimes life's trials
might give us other words to say;

Prison is not the answer,
though some of us may find it here;

Of course we should have gotten the answer
when our parents were near,
but how could they know
when they trembled with fear;

What in the world will I do
now that I'm free;

Living on cool, clean, fresh soil
and a breath of fresh air
is sufficient for me;

Righteousness is a nice way to go,
but is it possible for the underprivileged
to do so;

It is will-power that we need today
unless we wish to stay
in the same old ignorance
and deceptive ways.

Percy LaRue Henderson

FOR GEORGE JACKSON

revolutionary spirit force
revolving/evolving/moving
in/around/through this madness

prison walls from the
pacific to atlantic oceans
with cells of ghetto cities
imprisoned by poverty
and guarded by trigger-happy cops

yes we hear you
revolutionary spirit force
moving from Soledad to Attika
from San Quentin to Sing-Sing
sentenced from birth--to life

we know the desire of those
doing time in 8 hour shifts
is to kill a black man
to spirit break you
make you submit

yes we hear you
revolutionary spirit force
guiding our actions
we still struggling
we still double-locked
but we still fighting
and soon/very soon
the walls of Jericho
will come tumbling down.

Yusef Alhakk

(reprinted from POEMS: AS A MEANS OF DEFENSE, published by the Yusef Alhakk Defense Committee--P.O. Box 41
Station J
Buffalo, New York 14208)

• •
• The Harambee News is a publication •
• of the Harambee Afro-Cultural Org- •
• anization, unfortunately based at •
• the Nebraska penitentiary. Our •
• address is: P.O. Box 2500; Lincoln, •
• Neb.; 68502. Send contributions •
• of poetry, short stories, or other •
• articles c/o the editor, David Rice. •
• •

Mashairi funguwani/Poets: open the riddle

WILL-POWER

Wonder what does life have to offer
upon my departure from here;

Wonder if I'll be accepted by my friends,
relatives, and peers;

Is it possible to forget
after being so thoughtful,
is it possible to forgive
after being treated so awful;

Like most of us
who have been rejected in our day,
we must forgive and seek a better way;

Life is to be lived, loved, and cherished,
though sometimes life's trials
might give us other words to say;

Prison is not the answer,
though some of us may find it here;

Of course we should have gotten the answer
when our parents were near,
but how could they know
when they trembled with fear;

What in the world will I do
now that I'm free;

Living on cool, clean, fresh soil
and a breath of fresh air
is sufficient for me;

Righteousness is a nice way to go,
but is it possible for the underprivileged
to do so;

It is will-power that we need today
unless we wish to stay
in the same ole ignorance
and deceptive ways.

Percy LaRue Henderson

FOR GEORGE JACKSON

revolutionary spirit force
revolving/evolving/moving
in/around/through this madness

prison walls from the
pacific to atlantic oceans
with cells of ghetto cities
imprisoned by poverty
and guarded by trigger-happy cops

yes we hear you
revolutionary spirit force
moving from Soledad to Attika
from San Quentin to Sing-Sing
sentenced from birth--to life

we know the desire of those
doing time in 8 hour shifts
is to kill a black man
to spirit break you
make you submit

yes we hear you
revolutionary spirit force
guiding our actions
we still struggling
we still double-locked
but we still fighting
and soon/very soon
the walls of Jericho
will come tumbling down.

Yusef Alhakk

(reprinted from POEMS: AS A MEANS OF DEFENSE, published by the Yusef Alhakk Defense Committee--P.O. Box 41
Station J
Buffalo, New York 14208)

• •
• The Harambee News is a publication •
• of the Harambee Afro-Cultural Org- •
• anization, unfortunately based at •
• the Nebraska penitentiary. Our •
• address is: P.O. Box 2500; Lincoln, •
• Neb.; 68502. Send contributions •
• of poetry, short stories, or other •
• articles c/o the editor, David Rice. •
• •